

Miscellaneous business. 12. Song, Standing on the Promises. Gospel Hymns, No. 5 and 6. 13. Repeat the Lord's prayer. Adjournment.

PIONEER, OHIO.

Dear Sisters:—I thought it might be of interest to others to know what we of the Bethesda Society are doing.

We are getting along nicely in our work and enjoy it, but enjoy most of all the devotional meetings. These we hold semi-monthly. Each leader makes her own program. We choose a subject and have responsive roll call with verse of scripture on the subject. Then we have select reading, recitations and essays all on the subject chosen. We have song and prayer interspersed. At our last Endeavor our subject was on Charity, and was very interesting. Our next will be on Missionary work, when we will take a missionary collection.

These meetings grow more interesting at each meeting. We have everyone that will, to help us even though they are not a member of the society.

We meet to work once a month, and are doing well. God is helping us and we are thankful. HATTIE KANAUER.

WOMAN'S WORK.

MRS. NETTIE RHORER.

And the Lord God said, it is not good for man to be alone, I will make a helpmeet for him. Gen. 2:18.

The word helpmeet is of olden-time origin, and has passed out of use almost entirely; but the meaning, an assistant, helper, companion, applies as appropriately and beautifully to-day to the *sacred trust* reposed in *woman* as in the early creation. That the trust was not only sacred, but a safe one, is an acknowledged truth; that her assistance and influence are sought and accepted, is the greatest tribute the world can pay to her merit; that her co-operative efforts are largely successful and beneficial to the world at large, are indisputable facts. The great noble women of to-day are propelling largely many channels of usefulness; her intuitive genius creating many resources whereby the unfortunate and forsaken may earn for themselves the bread and sustenance of life; her sisterly help and counsel strengthening and encouraging them to face the world with honest independence and a happy heart. To the sacred motherhood of to-day are entrusted the home-making, the *foundation of character*, the development of principles, the training of those who are in the future to take their places in the different walks of life. Had not the Creator known that woman would prove honorable to the trust, that

she would dignify and exalt in the holy mission assigned her, that she would consecrate herself to the loving ministries of virtue and right, would *he* have entrusted her with the sacred and honored calling, the task to lead young feet in wisdom's peaceful road? "To ope the tender bud, and train it for God?" To minister in the darkest hour, to be the guiding star, and beacon lights of home? When the wand of civilization drew aside the curtain, and separated darkness from light, Christianity, like an angel of love, led woman forth from bondage to freedom. "Took her feet from the miry clay and set them upon a rock," and from that time the Christian world has been her sphere of labor.

Nor has she been an ingrate, but gives back liberally the fruit of her toil. Gleaning from the fields and binding them into sheaves to lay at her master's feet. Her growing capabilities create many plans and new objects, and her helping hands are held out in all public charities of any enterprise or merit. Accustomed to the voice of authority submissive to the will of man, the world was loath in awakening to her influence, and *prejudice* has not entirely disappeared. Work ennobles, elevates, and she who is not compelled to work for a competence, ought to be willing and noble enough to lend an effort to others. There are multitudes of clever women whose harvest passes, and their summer ends, and in amazement they behold naught but a wasted crop. *They* have no sheaves to lay at their Master's feet. They have lived a butterfly existence, flitting here and there, accomplishing nothing, have made no use of the advantages and talents which God has given them, and finally they flit out of existence, without being missed. Like the foolish virgins, they let their oil exhaust, and lo! when the bridegroom came, they besought of the wise to give them of their oil. But they said, no, go and buy for yourselves. Wasted time, wasted opportunities, wasted talent, we can never borrow or reclaim.

Breathing forth from the Scriptures are deeds of love and lessons of noble women. Awakening to the past that they could be helpmeets to their brethren in various lines of work.

In 1887, during the National Conference held at Ashland, Ohio, the women of the Brethren Church, or a few of them, organized themselves into a society known as the S. S. of C. E., realizing that by the concentration of efforts much more good could be accomplished. The first year of the organization about fifteen societies in all were organized throughout the brotherhood. Of the fifteen, seven were organized

in Indiana. There was no General Conference held for five years, and these societies, one by one disbanded, until there were perhaps not more than half a dozen left. These struggled on, keeping up their dues and working for the benefit of their home church, until 1892, when the society was re-organized at Warsaw, and the constitution revised. The old societies were re-organized under the new constitution and some new societies were organized. When the General Conference met at Ashland in 1894, there were thirty societies on the list. At that Conference, sister Laura Grossnickle was elected president and organizer to go into the field. During her first year's work, thirty five new societies were organized, making the total number sixty-five. Last year through her earnest labor for the cause, twenty-four societies were organized, two societies disbanded, leaving at the present time eighty-seven societies. Last year the remittances to the General Treasury were about double those of the preceding year. There was an increase in the aggregate earnings of \$700 in spite of hard times and a scarcity of money. The remittances in the last two years, together with the money raised by pledges, and that raised through the sales-table and name-spread has been almost enough to pay the salary of the Theological Chair of Ashland University for the last two years. In addition to this twenty-five dollars were given to help the Beaver City Church, Nebr., eight dollars were given toward a protracted meeting at Bloomers, Ohio, and forty dollars paid to Brother Bowman for his work in New Jersey, where he organized a church a little more than a year ago. We still have a Theological Mission and superannuated minister's fund. The efforts have not all been in the direction of finances, and we believe that in many places much spiritual good has been done. We believe that through the influence and example of the S. S. C. E., souls have been brought to *Christ*. The outlook for the future is good. Prejudice against the society is diminishing. There were not as many societies organized last year as the year before. There were not so many churches without societies, so there were not so many to organize. The success of the present societies is making it easier to organize at new points, which shows that it is growing in favor. The pastors are beginning to appreciate more and more the work done by the societies, and are lending their influence to the work, and this is encouraging.

An Ohio brother has said, I have unbounded confidence in the Sisters' Society. It is the most perfectly organized institution of the church. Another brother